

# THE GLASSE of Mans folly, and meanes to amendment of life.

This Glasse of our folly, is that we may knowe,  
the cause of the crueltie which amorg people flowe.  
Such powring, such pilfring, such griping for gaine :  
  & great greedy gathering, as purchase our paine.  
Such whores and such theeuues, such bankrounts & beggers,  
  such fighters, such quarrellers & mischievous murdereres.  
Such wrangling for wealth & care for to get :  
  such losse of soules health, as canker shall fref.  
Such euill and such enuye, heart-hatred & strife,  
  such seruing of Sathan betweene man & wife.  
In this Booke is shewed Diabolus deuises :  
  & also reprooued his subuill enterprises.  
Therefore (gentle reader) deale thou not so rashly,  
  to reprooue with back-biting the thing that mistakes thee.  
The learned allowes this which virtue imbrace :  
  for none but euill actions it seekes to deface.  
Therefore if it touch thee, turne prating to praying,  
  least Zelotipus Deus correct thy gain-saying.



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James B



To the right woorshipfull Sir Onyn  
Hopton Knight, B. H. wisheth in this  
life, the encrease of all spirituall graces, &  
in the life to come, endles felicitie,  
through Iesus Christ.



Rtaxerxes the noble King of Persia reieected not  
the poor husbandmans gift, who offred him his  
handfull of cleane water, esteeming more the  
good will of the giuer then of the guift: euен so  
(right worshipfull) I trust you will accept my  
good will as woorthie of your receite, although  
(in respect of my rude writing and grose handling the matter)  
it is not in value to a handfull of water, in comparison of the lea-  
ned bookeſ you haue perused: The meanes that moue my bold-  
nes to dedicate it to your worship (is) I remember when I was  
very yong in yeares, I heard many of my kinne & Countrimen  
mourne for your departure out of Suff. in that you were a fortres  
and staye for the Countrie, a louer of vertue and hater of vice as  
you doe now continue. And seeing God hath placed ouer vs a  
gratiouſ Gouernelle in virtue, whose Maiestie I pray God pre-  
ſerue long and ioysfully to continue to his glory, the aduaunce-  
ment of virtue and banishment of vice, to her profit and our  
comforte a faithfull mother in Iſrael: and also constituted good  
magistrates and faithfull ſubiects, among the which your wor-  
ſhip hath alwaies beene one in truth of tryall & godly fidelitie to  
your Soueraigne, loue to ſinceritie & virtues in generall. And  
God hath and doth illuminate our age with the heauenly veritie,  
the light of his ſonne Iesus our life, the Exax & voice of joye to

## The Epistle Dedicatory.

procure vs from the Popes inuentions to Christis institutions.

Notwithstanding many vnmindfull to be thankefull for this happiness, greiue God with their sinnes, purchasing punishments by superfluous wasting of his benefits: The drunke in exesse of drinking: the luxurios in pride, pleasure & exesse of apparell: not only so, but the lasciuious liueth in lust, the couetous in crueltie, fraude and false dealing, so that this speaketh vnto vs: *Redigit flumina in desertum, et processus aquarum in siticulosum solum: terram fructuosam in salsa ginosam propter malitiam habitantium in ea.* Psal. 107. vers. 33. He turneth the floodes into a wildernes, and springes of waters into drynes. vers. 34. A fruitefull land into barrennes, for the wickednes of them that dwell therein.

And seeing iniquite (which God doth hate) dooth now abound, I haue in haste done my small industrie, and made this booke, to the end people might retурne & repent: which is vneworthie of your viewing in respect of your great and graue ex-perience. And leauing my vnlearned pen, I commit this sim-ple contribution to your tuition, and shall in dutie pracie for your worships prosperitie, to perseuer in loue of God & godli-nes, that after this life you may haue eternall

joyes & heauenly felicitie and all

the rest of Gods children,  
through Iesus our Sa-  
uiour. Amen.

•  
*Your Worships in obedience.*

B. H.



## To the Christian Reader.



Eloued and deerly bought by Christ Iesus, I intirely beseech you consider the causes why I employed my small industry in making this book: which is, that God may be glorified, sinne discouered, his enemies rebuked and his seruants in vertue to be incouraged. Therefore desire God to open the eyes of thine heart, that thou maist read with meeknes and iudge with discretion, and accept it as a myte cast in among greater treasures: Not because it proceedeth of good intent, but because the originall & warrant is þ true fountaine and sincere woord of God: yet peraduenture he wil mislike it which like his sinnes heerin reprooued: for all are not Gods children that saith Lord, Lord, and many whome reason perswade vs least to doubt of, wil seeme to addulate and defend the malignitie they be adict vnto, although it be repugnant to the word of God, which is to be admired & lamented: If any such doe obiect that ther be many good booke set forth, and therfore this is needless: it is more requisite for them to consider there be many vnlawful booke of ribaldrie, merry lyes and vnprofitable stories to please fond phantasies, which doth derogate the glorie of God: I wish the inuenter, the seller and buyer to remember they are the meanes to enlarge the diuels kingdome.

## The Epistle to the Reader.

dome. It is miraculous to see how in many places they are delighted, perused and iterated againe & againe. And the booke s which are a meane to draw vs from the diuell and hel torments, be little exercised of many. which doth diuulgate and euidently declare such people haue not the sweete taste that those haue which be indued with Gods holy spirit. It is apparant that sathan hath bewitched vs, and that the tares and his adherents spring thicker then the good corne. And therefore needfull there should be more good booke s to improoue the impietie that most be adi& vnto, as the frutes declareth being laid vnto the touchstoe: which trueth let vs obey and not resist, for they which do so, resist against God. Therfore I hartily beseech all people for their owne profit as they would preuent paine and haue heauen, to reuolve with them selues and pray vnto God earnestly to sanctifie their harts that they may resist all temptations and not redite in euill which God dooth hate: for which cause I wish their saluation, showing comfortable promises of God to the penitent, and iudgement to the reprobate, with seuerre speeche to the ridiculous and lewd liuers, to the end they should be ashamed & refraine from those vices and enormities which bring great ruine to Realmes and to our selues: for we are so prompt in seeking our owne distructions, so stout, hard harted and shamelesse, delighting in sinfull pleasures, that we little regard his threatening and tokens of his wrath dayly sent: and therefore sharpe speech is requisite.

Valere.

Com-



Combibo counsaileth not to be counsaile  
and woulde the Anchore alter.

VV Hy trouble you my mery minde  
I can not loue nor like yee :  
You shew your self to be vnkinde,  
so much to moue and minde mee.

Such studie bringeth you no gaine,  
your pen your profite hinder :  
Reuenge will rise and you disdaine,  
till goodmen at him wonnder.

My mates and I wil looke awry,  
with frowning face we villo yee :  
Eibax back bites bitterly,  
superbia seekes to hurt yee.

Capillatus he wil worke yee hate,  
if you make booke to brade vs :  
We are at ease, come be our mate,  
in pleasures great not greiuous.

Astutia wil thee dispise,  
Aleator casteth in his lot:  
Salax against thee dooth deuise,  
refuse thy pen, lets fil the pot.

FINIS.

Now

Now Trueth counsailleth, whome the  
author obeyeth.

F<sup>E</sup>are not the face of fancie fine,  
lewd Lucifer and lust:  
To conquer them you shall in time,  
if you in God doe trust.

Your booke, good people well dooth like,  
send forth therfore that Doue:  
To bring with ioy in Arke aright,  
by meanes of God his loue..

God bring you Brian unto blisse,  
alwaies to dwel in heauen:  
With him where ioy and glory is,  
good people say Amen.

*Optime Deus esto nobiscum nunc et in æcum.*

FINIS.



THE



# THE GLASSE OF MANS folly, and meanes to amend- ment of Life.



Lthough it be little considered of some [yet are they not ignorant of this] that we shoulde liue according to the wil of God revealed in his woord, carefull to winne others to doe the like, doing our industrie to shew the things he hath commaunded, testing & reproouing the thinges he hath forbidden, illustrating Gods glorie in all our actions, with sinceritie of hart, which is

the end and finall cause of our creation: They that doe these thinges follow not their owne phantasies as our aduersaries & enemies of the truthe doe: which call stockes and stones Laymens booke that be execrable and cursed of God. The Prophet David sheweth vs the true way that directed him right.

*Psal. 119. vers. 9.* Wherby shall a young man cleane his wayes but by ruling him self after thy woord. *vers. 105.* Thy woord is a Lanterne vnto my feet and a light vnto my patches. In the which (as in a mirrour if wee search with vnderstanding conduced by the spirit of God) wee shall see pleasanter light then the

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glittering ſtelliferous Beames of the Sunne, to light vs in the way to walk to Gods glorie: From which canonicall rule Diabolus dooth ſeduce and drawe ſome to be neuters, neither hotte nor colde: ſome Atheiſts and iſtideſ, papiſts, Anabaptiſts and Browneniſts, generally he intiſeth to all iniquitie, and concerning the particulariſe which ſhall be named, not any ſhal haue iuft cauſe to reward me w̄ hatred which wiſh the leauē the way to hel, and haſte to heauen: fo: it is in diſpight of Sathan and not of man that hoare is reprooued, not uſing the viſtuling houſe for neceſſitie: But the common and accouſtomed ſunne of drunkenneſſe that dayly encreaſeth: from which except we reſaine and that ſpedily, wee ſhall procure pinching paines by the ſeuere wrath of God, which hath and is like moze abundatly to fall.

*bad-coun-  
ſe is to be  
ceined.*

*om. 7. ver.*

2

The Apoſtle Saint Paul indued with a heauenly ipirit, perceiving iniquitie would abouyd againſt the generall iudgmet, giueth a caueat 2 Tim. 3. That in the laſt dayes men ſhalbe louers of them ſelues, which is to be underſtood of their bodies, for while wee liue ſo inordinatly, wee are enemies to our ſoules which are our ſelues. Rightly is it ſaid, Corpora noſtra non ſunt nos: our bodies are not vs, to the which wee are debtors, but not to liue after the fleſh. Notwithſtanding wee fill the bodie and faint the ſoule, delighting ſo in liquor that therunto we luſt. Exceſſe of drinking is in vſe abhoiminable, the which ill vſe maſketh ſuch abuse with many belly-Gods, tha. . ry can ſwili it in at all times, thiſtie or not thiſtie, as much in one day as will ſerue ſome man ten, and ſo impudent and shameles, that they wil rather boast therof then be aſhamed. Bibax adiected to Bibacu'us is cliant to Bacchus, frequenting Bachanal vntill he be Bacchatus.. Our aduersarie inticeth vs to exceſſe of drinkiſing, that he might torment vs in paines without ending: fo: Drunkerds ſil dome ſeace from drinking, and a gluttons gutte ſil dome leauē gaping, not only doing euil but delighting in euil because their affections are not on the ioyes of heauen, neither dread they the deadly doleful paines of hel, except a ſervile feare as sathan hath: and howſoever they flatter them ſelues they deſry God in their actions. Psal. 14. Dixit iſpiens in corde ſuo non.

and meanes to amendment.

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non est Deus. The sole hath said in his hart there is no God, and yet paradynture wil confesse him in time of peace with his mouth. It is a probabilitie of trueth, that dunkennes is a common sinne which hath many euill companions, as who dome & such like: They regard not, that for their quaffing they shall haue gnassing, for their rude behauour & laughing, weeping and mourning: pleasures to them present, are more swetter then remembrance of the paines to come are bytter. *Ec;* Cholon increaseth cholera, which cause to become choler:us, frequenting quaffing, and turning pot after potfull, into their *The manne  
of drunke* byas bellies and wide weasands, making them gutters of gulpers and swiltubs of swine, unsatiable in receiuing, and readie in expelling the same not farre from the doore: so that many houses neede no other signe, not regarding who see their priuities, and againe into the den fill and fetch haue for half a pynte at a draught, drawing destruction. And as the Pope beeing unsatiat, gripes and pincheth the poore ignorat to horde vp chincks in his chests, so are quaffmates excessive to poure drinke into their brests: but heer repugnant, the Pope by his paueish practice and pardons gets gain: but drunkeards in drinking consume *Pot-mates* gaint: the papists (though not the Pope) fast oft, but turne pots *bark popish* fast oft: the papists though they use false fast they therby profit *qualities*, the poore, but Combibo and cup kisters by excessive drinking make graine the deerer and hinder the poore: here againe they conclude, the Pope and papists practice cursing and swearing, wrath and crueltie without mercie unto those they ouer-come, as if they were in an extasie of minde: and so will turne pottes. And as I haue heard of one numbling on masse woulde holde his beades in one hand, and a peticetes placket in the other, so haue I seene quaffmates that would say Amen when they haue satte with them that woulde gine thankes before meate: but tasting soundly on the ale, and roundly on the roste: concupiscke causeth them to breake into wantonnes, ribauldrie, mocking & iesting: not only in idle wordes which for every one we shall *Qualties of  
quaff-mates* *Mat. 12.* gine account for at the day of iudgement: but also in woordes, *verse. 36.* which are meanes to sturre vp whoredome and uncleanness, beginning with shew of God in their mouthes, but like Icacites

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ende with the diuell in their hartes , seruing him an hundred times for once the contrary, which are vnseparabile adioints of unsatiable paunchbellies,not much unlike the Painims that never had the meanes we haue, which worshipped both God and the diuel, painting the one white and the other black : and beeing asked therof , answered: wee worship God that he shoulde doe vs good, and the diuel that he should doe vs no harme. Oh gaping gulpers, if you hault betweene Christ and Belyall, ye are no true christians: ye haue cause to turne feasting to fasting and laughing to mourning. Saint James 4. vers, 9. reprehending the wauering minded, saith, Let your laughter bee turned into mourning, and your joy to heauines . But they that vse drunke[n]nesse and gluttonie , chambering and wantonnes, are prompt to proude practises. Mat 9. v. 24. The rude rusticalls laughed Christe to scorne : In stæd of sobrietie, wee vse luxurie, the wagging of a straw moueth Acrioglos to ha,ha: much quaffing maketh breif beasts & coragious, & wurrse then beasts, modum adhibet appetitiu. they measure their appetites by the rule of necessitie : but men with reason becommeth vnreasonable , and are in that respect inferiour to beasts vnreasonable.

**Difference** There be that keepe houses of resorte, which will not permit any abuse in them, and will reprooue their Guests for excessiue betweene the quaffing, rude talking and swearing, they will not haue their good In-keee-houses dens for diuels. And some there be like Proteus which per & the ill. would chaunge him self to all likenes : even so doe they frame them selues as euery man is affectioned, especially flattering & following the mindes of those that plie the potte faste st, which makes many proue poore without money or decent apparrell to couer their nakednes. Luk. 15. The prodigal sonne deuoured his goods with riotous living and harlots: there is no doubt, so long as hee had living, so long was he in great estimation: but when all was gone, hee would faine haue filled his belly with huskes the swine eat, but no man gaue them him : even so , when men were poore and pursle emptie , their absence is more in request then their companie. The receipt of poore mens mony superfluously spent, cannot with all good conscience be wel digested, seeing their wifes and poore childdren want sustenaunce at home: neither

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neither knowes the wife at what ale-house to shide her euill  
mome, more liker then her good man; and perceiving her goods  
consuming and children crying for things necessarie, shie is con-  
strained to tel him of his lewd behavour: The drinke peareing  
his braine, he stamps, staggers, stares and sweares with great  
otheres and sometime stripes (wherby the wrath of God is kind-  
led) so that great inconuenience comes therof: loue decreaseth,  
hatred increaseth, and either they depart or liue like dog & cat:  
and having spent their living, such (oft times) fall to thœuing,  
procuring a greeuous dogges death hanging with stretched out  
necks, which walked in the way of wasting; at whiche place  
they cry out against licentious living, drunkennes, whor-  
dome, theft, prodigalitie, riot and chambering, which in their *Beholde y*  
*prosperitie could not once abide to be tolde of it, neither wil ma-* stout and o-  
*ny (that now are careles) haue care to preuent it, but persever stinate, lee*  
to poure into the paunch, so delighting in the liquo; y it hangs *this be a d*  
glistering on their beardes, and poore childe[n] wants it which *cument, at*  
either drops on their dublets, or els they smatch it in as much to  
their profit as the fish smatcheth the baited hooke, and some get  
such an vse therof, they smach their lippes in their common talk-  
ing: which people whose delight is to peepe into a pot, may well  
be compared to Philoxinus which wished his neck so long as a  
Crane to seele the more pleasure in the long running downe.  
But let vs that haue the light & true meanes to know God, re-  
fraine from the carnall and lustful delights of filthy flesh, least  
wee fry in fire which never shall be extinguished.

Dh yee that frequent quassing, riot, chambering, wantonnes,  
laughters, iesting, foolish talking and rude behavour like vnta-  
med tigers and brutes vnbridaled: If you would vse militarie  
resistance continually against Mille-ariitex which conquer you  
like cowards, your vitiated affections should be tamed, & ther-  
fore not seeing his circumuents ye liue in lust, ye eat and drinke  
at ease, and sfele not the combats Gods children haue, but Mine  
Mine, call to minde yee haue your portion in this life, consider  
with mourning how the Prophet mindes yee, *Psal. 37.* They  
shall be cut downe like the grasse and wither as the green heare.

A Glasse of mans mans folly.  
 Concerning the effects of drousie  
 drunkennes.

*evil effects  
of drunken-  
nes.*

**H**e that is a comon kiscup affectioned to fil his gorge so ful that he comes out the froth, may be accouited one wout gouernment: he makes him self neither man nor beast, for he is wursse then any bruite: though he haue many good qualities, drunkennes drowne them, and hee that delights to suck excesse of such colde frumentie, shall finde it a meanes to fill him full of infirmitie. Gen. 19. Lot beeing overcome with drinking, became a bondslauie to lust and whoredome. Much quaffing maketh one vnquiet, enuious, vntemperate, incontinent, fierce, wrathful, ready to braule & fight, to curse, & sweare, stamp, & stare, it maketh a naked man to run among swordes: it hurteth the brains the hed, the eyes, & hearing, it euibrates the whole body and (as a quotidian feuer) causeth dropsie and plurisie: it insebleth and dissolueth the whole man, it breedeth innumerable diseases, it procurcth plagues from God, it distroicth his benefits & bringes this world to pouertie, it causeth pore people cry, & is an offence to God and all his children.

All kinde of sinnes waite on excesse, a drunken drudge is apt to all cul and vnapt to any goodnes, it bringeth many to þ galloves to haue a dogs ending: and without faithful repentance it dwelveth the soule in death everlasting. But Milcartifex is full of shifts, he wil perswade his companion it maketh his wit the apter: but how to serue Asmodeus the feind of lacherie, & Asotus an incontinent person and therfore to be reected, as Aspis a serpent very venenous. It cannot make you the apter to goodnes, the cul effects therof are monstrous, it taketh away the censes, it maketh a man a monster, from the Image of God to the image of sathan whose actions are so ridiculous: hee maketh him selfe a scorne to all wise men, little children well trained vp abhore their behaviour, though rude ribaudes reioice to see it Oſe, 4. vers 11. Whordoe, wine & new Wine infatuates the hart Jerim. Writeth Vener mero estuans spumat in libidinem. The belly inflamed with wine bursteth forth to lust. Pro. 20. Wine is a mocker, & strong drink is raging, who so is deceipted thereby

is not wise. *Pro. 23.* Woe, sorrow, strife, murmurings, wounds without cause, rednes of eyes are adiointsto thē that tarry long at the wine. *Salo.* I would haue vs so far from drunkeñes that he saith *vers. 31.* Looke not thou vpon the wine when it is red and when it sheweth his coullor in the cup or goeth downe plesantly, hee sheweth the effects it wil byte like a serpent and hurt like a Co. catrice, thine eyes shall looke vpon straunge women, and thy hart shall speake lewd things. Much drinking maketh men c- straunged from them selues, it moueth a man to hurt them he loueth best, it excludeth all honestie, civilitie, humanitie & all kinde of secrets. Much drinking and eating bringeth idiocie and foolish dotage, wherby man is allured to the vndiscret: as Herod to graunt the hed of John Baptist to a deceitfull dauncer: many are so giuen to excess that they wil not only withdraw their chari- tie frō the poore, but gets what he hath to put into y puding poke, wherby Dolus becommeth Dives vntil hee tasteth Dolorificus: *Luk. 16.* as hee which fared dilicatly but would not pittie Lazarus so much as his dogs which licked his soares: but hee went to heauen and the Gormandised Epulo to hel. Cry to God for mercy to be chaunged from Dives qualities least thou goest to the lake of quaking which thou procurest by thy alehouse quaffing: and furthermore it is a meanes to cause confusion to come vpon those that conceale it and will not reprooue it as they are command- ded. And therfore it is a daungerous thing to be among drun- kerds or impious people except yee reprooue them: therefore I wish those that receiue their money and all other which vse their companie, freindly to admonish them: remeber y saying of Christ: What profiteth a man to winne the whole world and lose his owne soule? Yee see the euil effects of drunkennes are infinite, and therfore the thing to be greatly eschued.

Drunkennes and excesse of drinking  
reprooued by Gods woord.

*C*oncerning the reprooffe by Gods word Conibibo cousin to pot companion persuadeth him selfe that hee commits no drunkeñes so long as he can goe and talk, although his byas belly be bladder blowen. But remeber oh swine & in man-

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mers more wursse, what the Prophet saith *Esay* 5. vers. 11. Woe  
vnto them that rise vp early to followe drunkennes, and to them  
that continue vntil that wine dooth inflame them. Giue care  
you which are dayly inflamed, & not ashamed: for small grace re-  
gards not the woe of woes, vntil they wound his soule, he wil  
use the alehouse and abuse it as an evill house, neglecting his vo-  
cation, shewing freindship to the wormes that shall feede vpon  
his greasie carcasse, fatting him self against the day of slaug-  
ter: he profits not him self neither them that doth fill such ex-  
cesse, it may prosper a time but such gaine in the end is like to  
bring paine: for thz excessiue quaffer though hee reele not, nei-  
ther their doinit, is culpable and hath committed drunkennes. Learne  
to knowe therefore that God hateth the inordinate swil-mate  
though hee reele not, and likewise the drunker which hath no go-  
vernment of himself although hee be the lesse drinker: hear Gods  
words and consider the same Chapter of *Esay*. vers. 22. Woe  
be vnto them that are mightie to drink wine, and to them that  
are strong to poure in strong drink. Repent thou grædy gulper  
least the woe of woes light vpon thee, for though thou canst goe  
and talke, thou art an inordinate drunker: If thou wilt escape  
the woes which shall make wrong walkers waile, in time re-  
vert and call for mercie: bee auenged of thy greasie gut: for thy  
great eating and drinking vse fasting. *Epho.* 5. vers. 10. Be not  
drunk with wine wherin is excesse, but be filled with the spirit.  
alas, woe fil our bodies so ful of drink, that the spirit of God takes  
no place in vs, as appears by our frufts. Christ saith, *Luk.* 21. Take  
heed to your selues, least at any time your hearts be oppresled  
with surfeting and drunkennes. &c. Salomon saith, Wine & wo-  
men lead wiſemen out of the way. If excesse be ſuch a deluſſion  
to men of vnderſtanding, how much greater to them þ are rude  
in their best remembrance? Christ saith, *Math.* 24. That ſci-  
ent that is ruler ouer the houſhold, if he eat and drink with the  
drunken ſhalbe cut off and haue his portiō with hypocrites: there  
ſhalbe weeping and gnashing of teeth. *Gal.* 5. Drunkenneſſe &  
gluttony are frutes of the flesh, and the committors therof ſhall  
not inherite the kingdōe of God. I pray God thſe fearfull thret-  
nings may moue vs to repente and haue no ſocietie with false  
ſibbel.

and meanes to a mendment.

filbellies: So Heluo gormandise his gut, devouuring meat & drinke  
for wagers till hee evacuates as hee received. The Prophet Joel  
saith, 2. chap. Weep and houle ye drunkeids. Gods word doth  
reprehend yee, therfore returne yee shamelesse swil mates for of  
all people you shew your selues most obstinate against God and  
those that in hart professe him: But for the goodwill you shoulde  
beare to God and the desire you should haue to heauen, I hartis-  
ly beseech you to embrase not the pot, but the saying of S. Paul,  
*Rom 13. vers. 12.* The night is past the day is nigh, let vs cast off the  
woorkes of darknesse and let vs put on the armour of light, *vers.*  
*13.* so that we walke honestly as in the day not in gluttony and  
drunkennes, neither in chambering and wantonnes, nor in strife  
and enuying. *vers. 14.* but put yee on the Lord Iesus Christ, and  
take no thought for the flesh to fulfil the lust of it. The Prophet  
*Habacuc 2. verse 15.* crieth woe to him that gitteth his neigh-  
bor drinke. Thou ioynest thy heat & makest him drunken also,  
that thou maist see their priuities. S. Paul saith, *1 Corin. 10.* A rule for  
great eaters  
and drun-  
kards.  
If wee eat or drink we should doe it to Gods glory: that is, to eat  
and drink to liue, and not to liue to eat and drinke that thereby  
the body should bee more vnappt to serue God. *Gallatians 5.*

Walke in the spirit and you shall not fulfil the lust of the flesh,  
which he reciteth in § 19. 20. 21. verses: the which brigodly actions  
are so common, that except wee repent witt. Sicut hunc are like to  
perish, as many haue done by water and fire being ouerfull ex-  
amples to admonish vs in this last sinful age, wherein people ful-  
fil their lusts in diuers respects, so that in many is to bee percei-  
ued the image of sathan.

( Oh England ) repent and pray, the peace and tranquilltie,  
welth and prosperitie which God hath sent vs shefe 37. yeares,  
and his trueth taught unto vs, wilbe a witnesse to reproche vs  
for want of thanks & loue to God and for our self-loue to impietie  
and pleasure.

Now followeth perfect prooфе that the Children  
of God must not be associated with drun-  
kerds or impious persons.

S Alomon saith, *Pro. 23.* Keep not company with wine bibbers  
and deuourers offlesh, for the drunkeid and glutton shalbe

poore.

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poore. *Prob. 24.* Be thou not enuious against euil men neither desire thou to be with them. *The Prophet David saith, Psal. 110. vers. 115.* A way from me ye wicked I will keep the wayes of my God. *Ps. 15. vers. 4.* He shall dwell in Gods tabernacle in whose eyes a vile person is contēned, but honoreth them that feare the Lord. *Psal 26.* The Prophet saith, I haue not haunted with vain persons nor kept company with the dissembler: but drunkerds count such men no companions, they lose a lostie title that shakes not handz with the diuel: but such as flatter them in folly w<sup>e</sup> prophane shew of shadow disbaaining rather holynes then devillishnes and ioyne in excesse as farre as the formost in lewd life, and lying, brawling and causing discord and fighting are the companions. *Prob 23* He that is a companion of fooles shalbe afflic-  
ted. Therfore thou hadst better be hated and goe to heauen, then of them to be loued and goe to hell: The freindshippe of this world is enmitie with God: therefore restraine from euill com-  
panie, be warned, for if thou wert very expert in the Scripture and had alwaies a good booke in thy bosome to looke into, and yet vse riotous company, by little and little they will frame thee to their fashions, though thou thinkest no, and so consequently to confusion: if they dispise thee because y<sup>e</sup> doost not ioyne with them in excesse and iudge of thee that thou thinkest thy self righteous, in iudging thee falsly they condemne them selues: for all of vs are greevous sinners. Remember that God hath forbidden thee their company and societie, in sted wherof, vse good companie. *The Prophet saith, Psal 119.* I am a companion of all them that feare the Lord, be thou so, and not a Camelion for all companies. *Cato counsailes thee to walke with good men:* Christ saith, *Mat. 24.* Hee that eates and drinks with the drunken shall haue his portion with hipocrites. *Ephe. 5.* S. Paul reprooving the impietie of people, shewing the wrath of God for the same saith, be not ther-  
fore companions with them if thou be indued with the spirit of God: although thou art a sinner, thou canst not but abhorre ob-  
stinate sinners which comit sinne willingly and follow it gree-  
dily: for what concord is there betwene light and darknesse, Christ and Beliall, God and the diuel: it cannot be, and there-  
fore not to be meruailed although the true seruants of God and the  
seruantes

and meanes to a mendment.

ii

seruants of sathan are alwaies in battle: so was Christ, his Prophets and Apostles with the euill world.

The tiranicall hatred of Drunkerds towards those  
that will not ioyne with them in excesse and  
behaiuour abhorred of God.

Psalms.  
vers. 12  
**T**he Prophet David complaineth, They that sat in the gate, spake of me and the drunkerds sung of mee: At which time hee was compassed with great greef and sorrow of hart and mourned, when hee saw such impious people and enemies of God pretend his name only in mouth and in their liues deny the sanie, as many dooth in these dayes: Gods holy spirit stirred him to reprove them and defend his glorie, which drunkerds could not abide, neither can at this time, of like qualities to suck a pot soisly and turne a dye roundly and hate their unlike with crueltie. Oh cruell Caitiffs which misused so worthy a prophet and sweet singer of Israell, which they greeued with their iniquities. Unmercifulnes is always an adiuyont to impious imps & common kisse cups, like in tiranny to the tyrants that in time of blidnes put the blessed Martyres to death, which tooke it patiently when they shewed cursed crueltie in throwing fagottes on their faces, that they should not professe the trueth. Our God hath preuented such daeds to him be all hono<sup>r</sup> Amen.

But drunkerds by their wrodcs declare their hard hearts, the alebench hath a qualitie of euill vtterance, of lying and backbiting all those that will not ioyne in excesse. *1 Peter 4.* maketh mention of such saying, wherin it seemeth straunge that ye run not to the same excesse of riot, and therefore speake they euill of you: and if such noisome imps and kissers of Culigna hated excess of riot, as they doe them that reprove it: their rudenes, wrath & enuie, should be turned to temperance, long suffering & lenitie. Much drinking makes drunkerds so coragious that they shewe them selues so stout and pernicious enemies unto God by their vnreuerent swearing, against his word, by disdayning & hating all those that with heart professe the same, yea backbiting the mooste learnedst and vertuous Preachers which for their liues and doctrine ought to be honored: which renounce the painpes, vanitie s

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nities and practised pleasures of this world, longing for the coming of their Maister Christ, on whome their conuersation is, as their liues doe illustrate: doing their industrie by all possible meanes to procure vs from evill to goodnes by their god conuer-sation, pure preaching, praying, watching and studying to deli-uer the heauenly doctrine in the best manner to send soules to sal-uation: the hearing thereof may make a stony hart relent, but se w drunkeards (as their frutes declare) doe repente: although the Preacher instruct them & with S. Paul, *Acts 20* may take their flock to testifie they are cleare from the blood of all men, shewing them all the counsailes of God , giving them warning night and day with teares : not only so, but their liues agreeable in keeping hospitalitie as their substance extends for their poore neighbours and straungers of god behauour: feeding their soules and bodies, causing them to prayse and pray to God with them before their departure from their houses : In stead of ruffling men, they keepe poore fatherlesse children, neither gamster, swearer nor lyer re-maines in their houses : indued with the spirituall minde of Iosua 24. verse 15. I and my house wi'll serue the Lord. They vi-sit the sick, set people at vnitie , armed w long suffering , meek-nes and lenitie, abstaining from all appearance of evill, although they be great sinners, they may say with S. Paul *Philip 3.* Bre-theren be yee followers of mee , and looke on them that walke, as ye haue vs for an example, for many walke of whome I haue tolde you often & now tel you weeping , they are the enemies of the crosse of Christ , whose God is their bellie and glorie to their shame: Euen so are drunkeards, the beholding of the drink so dimmies the belly Gods eyes, they will not beholde the liues of good liuers being sent as great blessings: but drunkeards doe not delight them & Asmodeus doth spite them. But where is the con-trarie that hath the quallitie of quaffmates, that can poure pot-fuls into his paunch plentifully , turne and trip a dye daintily , that can sweare and stare , iet and iest, cog and lye lewdly, to set men at contrarietie, that is fit to please pot mates and ready to all ryot, is counted a man very quiet : a pleasurable pleye-pot but rather a pleasurable plague , Cauponula catcheth him and Tapra-tiers entiseth him , for if satan can sturre vp drunkeards, to draw such

such to their drudgerie to be as Simon Magus among þ disciples, and as Iudas with the Apostles to restraine from the counsaile of þ. Peter in his first Epistle Chap. 5. and from the life of Timo. 2. Epistle. 3. Chap. verle 10. & from the great charge of þ. Paul giuen. 2 Timothie 4 Chap. and to so; get the great nienacing Ezechiel 3 verle 18. Chap. 33. verle. 6. that blood might goe with blood, and destruction for want of instructing, or to be like the tree Caprificus and that for bona omisla & ma'la commissa, GOD might reject them, Diabolus would delight it. All people must practice not to be armed with Ale or euill, but with saywell and doe well as inseperable adioyns: not with excesse of eating, least pinching paines doth prick vs: riot must be turned to quiet, and drunkennes to sobernes. Therfore wish prosperitie and safetie to them that seek the saluation of your soules. Be not rude like them that said to þ. Paul. Acts 22 verle 22. Away with such a fellow from the earth, it is not meet that he should liue. And in the 23. Chap verle 12. is mentioned how they made a cursed booke neither to eat nor drinck til they had killed þaul. 2. Cor. 11. verle 24 he sheweth how hee was beaten: which cruel actions of þ lewes is a glasse for gulping godbellyes to beholde their Jewish qualitiess. Oh peruerse people indued with such like sauadge behaviour, is it not to be admires that if one see an impenitent malefactor seruynge of sathan, in stead of repentaunce and turning to God whoni they haue grieved and reconciliacion to him whose conscience they haue offended, turnes their harts to tirannie to sturre vp strife with false lies, to intice freinds to be foes: God wil take such cause in hand and acompte such wrong: I say not God rebuke yee, but if it be his will returne yee from your resistance and presumption, least when death apprehends you, your conscience doth gnaw you, when your tongues shalbe too weake to confess and to ease you.

God beholdeth our wrong walking and will repay: though the Bee hath hony on her legges, shee hath a sting in her taile: even so, though sinne seemeth sweete, when God doth strike the stroke, þ sting shall strike þ soule: if one should sayvnto you, you ale knyghtes run from the alehouse your houses are a burning, I think you would not be angry with him, but runne to saue your worldly

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worldly pelf though you fel by the way : how much lesse ought you to be angry and fatter to runne , when one sayes vnto you, frenid let vs restraine from such vice least in hell our soules bee burned . Oh gentle frig-mates ioyne to true prayer, repent and turne from ruyng and turne to true repentance, that God may open your eyes which sathan hath so blinded that you hate them that halste yee from hell to heauen . In the 2. of Peete, it is expressed, how iust Lot was vexed with the vncleane conuersation of the wicked, for he being righteous and dweling among them, in seeing and hearing, vexed his righteous soule from day to day with their vncleane daedes as many are vexed in these dayes, but Lot was deliuered and they that greued him tormented.

### Concerning the commodities that drunkeards and reprobates receive for the loue God beares vnto his Children.

**I**t is evident by many places of scripture how God hath spared the wicked for his Childrens sake : In the 19. of Genesis is expressed, when God for sinne rained vpon Sodome & Gomor brimstone and fire, the towne Segor was sauied, by the prayers of Lot, and Lot deliuered for Abrahams sake. Gen. 39. Pharo: house was blessed for Iosephs sake. In the 109 Psalme verse 23. Moses was a meanes that God did not destroy the people: Even so, all those whome God hath giuen grace to see, may well perceiue this sink of sinne and sinful Realme is preserued for his handmaids sake by the grace of God our gratiouse soueraigne Elizabeth Queene of England, Fraunce & Ireland, Defendresse of the ancient catholike faith &c. whome I beseech God for Christ his sake stil to defend from Iannes, Iambres, traitoily Iudas and all hypocriticall enemies. Amen.

**I**er. 5. If there had bene one found in Ierusalem that had executed iudgement and sought the trueth, it had been spared, but for want therof was destroyed. Genesis 18. verse. 32. If there had been 10 righteous in Sodome, the Cittie had not been destroyed.

Pet drunkeards and licentious Libertines wil not perceiue it but indeuour to drawe men from vertue to vice & oft times cause them to purrhase Gods anger. Psalme 106. Moses was puni-

shed

shed by meanes of the vngodly that vered his spirit so y he spake vnaduisedly with his lippes: so that we see Gods Children oft times fall into sinne and procure Gods displeasure by the meanes of the vngodly, and pernicious reprobates spared a time for the sakes of the fafull: Yet turne potts rewardeth them with hatred and also greue them with their sinnes: so that they haue cause to mourne with the Prophet, Psalme, 120. Woe is mee, that I remaine in Mesch, & dwel in the tents of Kedar. Oh that malefactors had the grace to see the commodities they enjoy and haue by Gods Children, for they are meanes to procure them from hell to heauen, by the word of the trueth Euangelicon & Angelicon, teaching the true manner of worshiping God which is an unspeakable benefit.

Oh pray for our gratiouse Dauene, true Preachers & all Gods Children: although the prayers of the wicked bee abominable, yet shew your dutie and use the meanes that God may conuert you, remember your manifolde commodities that other Realmes want: and graue not Gods true seruants. For though they be sinners and in respect therof deserue destruction, yet striving against sinne, and greued with a burden therof, by true faith and repentence they apprehend Christ: and being united and knitte unto him, God doth impute them righteous for Christ his sake. We read how many people, townes and places haue beeene preserued by the prayers and for the sakes of the fafull, and that unspeakable commodities come bytheir meanes: if it were not for them, where as people are heathenish and brutish, they would be heathen and brutes, lawlesse and lustful, so that the world could not induce.

How drunkeards and malefactors are preiudicall to Gods true seruants, therfore they must not be extolled.

**D**runkeards causeth Gods Children sometimes to sinne by these manner of meanes: first, by causing them to consent to excesse of riot, and keep their comparie: secondly, by opportunitie they prouoke him further to offend in wordes or other actions: thirdly, by the meanes of their wrath & stoutnes they cause them

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them to conceale their drunken delights, & therin to sinne: which bringeth vnspeakable greefe of conscience to Gods Children.

They are prejudicall to them in diuers euill deuices: offend-  
ing their cōsciences by many euill actions: they hate those with  
tiranicall hatred that reproue them, they denoure Gods bene-  
fites in excesse, so that his children oft times feeleth theron: they  
poure in asmuch in an hōwre, as will serue a reasonable man a  
weke: Drunkerds and their adherents causeth much miserie,  
trouble and expenses, by thēir quarreling, fighting, thēving and  
murthering: procuring great plagues and pestilence to fall.

We read of the subuertion of townes, Citties and almost the  
whole world for the sinne and disobedience of man: and the Pro-  
phet saith, 1 Salme. 107, verse. 34. A frutefull land is turned in-  
to barrenes, for the wickednes of them that dwel therin. And  
it is apparent that all the world hath the lesse and wursse accesse  
because of excesse of drinking: the pore pay and smart for it, the  
rich pinch and spare for it: And seeing such calamitie commeth  
by þ meanes of mischeuous malignitie: I wish men doe as Gods  
word commandeth and as it is proued in this Booke that they  
refraine from the fellowship of drunkerds cōpanie. For they that  
are associated with such one as is a wrathful swearer, curser or  
blasphemer of Gods name: a whoremonger or a drunker that  
gōmandise hun selfe with meat or drinke or any other heinous  
male factō to exalte him to promotion: doth as it were flatter  
him in his filthines & makes him selfe accessarie to his sinne, and  
guld the weapon prepared for his owne destruction.

Notwithstanding where securtie and sensualitie are coupled,  
and care of christianitie expelled: a potpauch is a meanes to make  
men sin in choosing him to be in office although it be inferiour.

He that is an excessive swilswallower, is in respect of manners  
and good humanitie unworthy to be Mediaſtinu:, yet those þ haue  
learning, wiſdome, diſcretion and care to fulfill their othes  
and dutiess, are reiectēd and counted litigious and cōtentious: and  
he that hath neither learning, wiſdome nor fit qualitie, is elected  
in some odde towne near the north borders: and if it were thus  
in many places, it were more to be lamented then admird, for in  
the last dayes god people shalbe dispised, 2. Timothie 3. Conſi-

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der this and be ashamed, sh yie, that doe you know not what hurt, in apointing such as are more ready to reele then rule well: is it meet a rude scholler rather a collyer should rule ouer his master? neither such a one ouer the discreat: shall a sor be in choice whether soule filchers shalbe punished or no? I trust it is not in many places, that when a drunke should be expellid in y quarter bill, the Churchwarden that shold doe it, is more wrothie to be presented. God will require a seuerē account at the hands of such. Who can be better occupied then to reproue y which God hateth? *Psal. 12.* The wicked beeing exalted, the children of men are put to rebuke: wherby is ment they supprese the godly and maintaine y wicked: if this shold be much in use, it would discourage people to traine their children vp in learning, or them selues to study, (and so it dooth) and a meanes to bring contempt of vertue, and so come to confusio: but whatsoeuer excuse is made, it is the subtily of sathan y sin shold not be punished: that I shold beare with thee and thou with me, and so runne to Tophet the gulffe of garboyles together. *Salomon saith, Prou. 29.* When the righteous are in authoritie the people reioyce, but when the wicked bear rule the people sigh. Therfore all vngodly men are to be excluded from all inferior offices in a commonweale wherof I speak: for they must be vertuous & not vicious: prudēt and learned to vnderstād the iunctions & good lawes of this Realme.

A drunke and he that vseth much quaffing is cōmonly rude and grosse of vnderstanding, wrathfull w full mouth, as a Bear grunts at baiting, ready to all iniquitie, vngodly talke, sloth and vnerie: shameles, peruerse, two tounges with little reason: and not one care to receiue wisdomie: he is not sui animi compas, a man of sound wit: And seeing God hath forbidden you the socie- tie and company of such: I beseech all people to be warned.

I haue shewed the discomodities that commeth by drunke: (and note it well) if excesse of drinking be not restrained, it will bring this Realme to ruine, for such caterpillars and preuidicis all deuourers are unprofitable to them selues and to all others by their impietie and prouoketh God to punish with penurie: for in the *Psal. 65.* is expressed, that haē sendeth rayne for a blessing, wherby pastures are clad with shēpe, and ballies couerted with

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corne, but this yere we haue received raine as a cursing, whereby  
sheep and corne haue decreased: O shamelesse Sodomites consi-  
der we shall lye in the earth with our mouthes full of earth: wee  
can no righter conjecture by the signe sent of Gods wrath, but  
that this superfluous powring in of drinke hath caused God  
this yeare to poure downe extraordinarie and great floodes of  
water, wherin people haue perished, cattle drowned, houses,  
bridges and godscarped away, and the poore therby almost fami-  
lited: the skye cryeth out against vs, great windes and vnsease-  
nable weathir prognosticate that God is angry and vengeance at  
hand: Yet where such abuse is common, if a man be grieved at it  
and tel them of it in freindly maner, (as all people ought to doe )

*Lxxix. 19. 7.* Thou shalt plainly rebuke thy neighbour and suffer  
him not to sin: they hate hym both absent & present: Tel truthe is  
excluded, flatterie extolled: but such false flatterers whom Dioge-  
nes fearmeth tame beasts will bite, and backbiters also which he  
fearmeth wilde beasts and not perceiued, but he y speakest to the  
face is thought to bite when he doth but rebuke Sal saith, Rebuke  
a wise man and he will loue thee, tel a toole his fault and he will  
hate thee: and so doth drunkerds as mention is made *Psal 57. 14.*  
The wicked haue drawen their sword & bent their bowe to cast  
downe the poore and needie, and to slay such as be of a right con-  
uersation: The poore haue cause to cry out of drunkerds, all the  
world is the wursse for them. I wish all good people neither extol  
them nor vse familiaritie with them.

## O A proffitable preparatiue for soule and body of drunkerds, to atteine to saluation & safetie.

F heartely pray all people that woulde haue happiness, to  
leauue excesse, and immitate vertue: that they may ar-  
riue at the hauen of heauen: to that end and purpose, I wil shew  
a preparatiue which is a great meanes to make vntamed bodies  
in subiection to the spirit. It is fasting ioyned with true prayer:  
not thinking to merit by it as the deceiued sondnes of the papists  
affirme: for when we haue done all wee can, we are vnprouffe-  
table seruants, but fasting to a good end, as it is commaunded, so  
is it commended, and by the word of God very requisite, and of

Christ

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and meanes to mendment.

Christ and his true seruants haue borne vsed. Omnis Christi actio nostra est instructio: euerie action of our sauncur Christ is our example and our instruction: And of their fasting we read Luke 4. Math 17. Acts, 10. Acts, 13. 1. Cor. 7. 2. Cor. 11. Ionas 3. Iocel. 2. In the 2. of Luke is expredd how Anna a Prophetesse went not out of the Temple, but serued God with fasting and prayers night and day: But the drinx so singeth in alemanes eare s, it is to be feared, these sayings and examples wil not enter into them to reforme their follie. Though it seeme vnpleasant to the flesh, I beseeche the which art most excesseue take good couisance for thine owne profit and thou shalt find it pleasant to the spirit. Enter secretly into thy Chamber, vse abstinence and true prayer: call to remembrance what thou art, a blast of breath: how short thy time is, not sure of an houre, and when thou departest thou goest to hel to remaine everlastingly: or otherwise if thou be penitent & graft in Christ, to ioyes eternally. Consider wel with thy self of thre se thinges, and pray hartily to God to chaunge thy minde to vse good companie and auoide the contrary, to restraine from quassifiers, and delight in modest liuers: or els they will drawe thee againe into th<sup>r</sup> myze. Thou shalt finde it bothe profitabile and peaceable, not to drinx betweene meale s: if thou vse such great labo<sup>r</sup> that thou must needes: drinx not so strong as shall make thee stagger out of the way of good behauour, rather vse smale ale & th<sup>r</sup> better meat, but to restraine betwene meale s is an excellent diet for students, artificers and all people: for beeing vsed thou shalt finde it a great help to sobertie, lenitie, tempera<sup>c</sup>e, chastitie, helth, wit and welth, & thine eyes being cleared, thou shalt apparantly perceiue þ true fasting is very requisite to be vsed, & gluttonie refusid. But many wil not fast truely because þ papists fasted falsely, they refusid many good meanes, because the papists vsed them to no good ends: we ought to fast, Gods word commends it, and her Maiestie commaundes it: our bodies shalbe the more obedient & subdued to the spirit, & we shall spare the more for the poore. The committers of gluttonie shall not inherit the kingdome of God. The fall & vtter decay of Sodome was pride, gluttonie, idlenes & contempt of þ poore: which sins aboundeth, repaire therefore oh Man, Christ menacing doth inuid

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*Saint James, Lnk. 6. Woe bee vnto you that are full, for yee shal hunger.*  
*Saint James the fift chapter threatneth the wicked rich men, &*  
*faith, Weepe and howle on your miseries that shall come vpon*  
*you: hee telleth them that they haue liued in pleasures on the*  
*earth, and wantonnes.*

## A lousing Letter to all lycentious Libertines.

*I*t is like that *Sathan* will seduce and drawe some malefactor, enuy, or some of his adherents, to hate this booke with word or writing, although it be the truthe: *For* the *Bible* (conteining the word of God) hath bitter enemies: I wish such to praye to God, least plagues and paines do pinch him: for no true subiects that hath Gods holy spirit, wilbe enemie or mislike that which admonisheth vs to the feare of Gods Maiestie, obedience to our gracious Queene, her honourable Counsaile, Magistrates, true and fauful ministers, as this booke dooth. Therefore take heed of had I wist, least God rebuke thee.

And because drunckards and whormongers, swearers, and all licentious Libertines which commit sinne with greedines, hate those with tyranny that reprove their impycetie: I heartily and humbly wish the salvation of your soules, and desire you to consider well the causes why good people reprove yee. The first and chiese cause is, *God hath so commaunded.* / *Pet. 4. Let every man as he hath receiued the gift minister þ same one to an other as good disposers of the manifolde graces of God.* And likewise commaunded *Leuit. 19. Mar. 18. Luk. 17. Gal. 6. Jame. 5. 20.* Let him knowe that he which hath conuerted a sinner from going astray out of the way, shall save a soule from death & shall hide a multitude of sinnes. Therefore I pray you consider, if we should per ceive a house ready to fall upon a man and not give him warning we are guiltie of his death. Cuen so, if we see each other procure the destruction of the soule and not admonish him, we offend God. And if we shew any signe of familiaritie to any that stand in error, or any seete whatsoever manner of miscreant he be, and not reprove it, we are partaker of the facte. *2. John. 10, 11.* The second cause is godly zeale, for wee are commaunded *Marib. 7. 12.*

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and meanes to amendment.

to doe as we would be done unto : and all (or the most part of people) would inherit heauen, so they might catch it with skipping, but they like not to tread the straight path it is so vnpleasant to the flesh : but seeing it is profitable, euery man in true feare of God must admonish and be content to be admonished. The third cause is the remembrance of the blessing promisid to them : as it is written. *Dan. 12.* They that turne many to righteousnes, shall shine as the staires for euer. He chieffely meaneth the ministers of Gods word, and next, all the faithful which instruct the ignorant and bring them to the true knowledge of God.

Oh that people had a lively faith to consider of this happy selenitie: it would quicken their slacknes to viuification. The fourth cause is, the eyes of their hearts being opened, they are greeued to perceiue how the greedy gathering devill makes his nette to take people , in blinding, snarling and winding them in, as the Spide prepares his snare to snarle the flyes to kill them. The vngodly seeke Hathans net also, but it seemes so pleasurable, that they consider not the destruction it bringeth. It is furnished with false gloses of delights most devilish, all kinde of alluring baites which seemeih sweete.

Ease for the negligent Minister : parcialitie for the carelesse Officer : salshode, for uncontionable Lawyers : deceit, for buyers and sellers : cuill exrules, for Swearers & lyers : false hope to escape, for the thoeze and filcher : false hope of gaine, for the dis Eschew the cer and ganister : enuye, for the wrathfull : hatred for the malis devils net. cious : revenge, for quarelers, fighters and murshers : unsatiable delight, for drunkards and gluttons : loue of lust, for fornicators, whoremongers and adulterers : pride, for painted parrats : gaine, for greedy extortioners : cruelty, for the vnmercifull : disdaine of Gods word, for Sabast day breakers : no regard of Ch:ists comming, for riotous roysters : dissimulation, for hypocrites : vaineglory, for the world pleaser : worldly affiction, for the couetous : loue of sensualitie, for prophane liuers : hate of trueth, for louers of sects : an inticing, from God and all goodnes: an alluring, to the devill and all devilishnes. But as great flyes breake from the spyders snare, euен so, such as are endaed with Gods spirit and strong faith, breakes through the devils net. And

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The Glasse of mans folly,

many are strong to drinke, and holde their heads as high as a horse, looking like Lucifer, to quarell and fight with their owne image and with thole that wish them most good, but very cowards to resist Sathan: he ruleth them, he ouercommeth and maketh them bondslaves to serue him, and intice them to hate all those that contrary doth counsaile them: but at last he will make them taste of tormentes and perpetuall paine. To preuent such woe, repent: And ending this my letter, I desire you with heatie affection to feare our God to greeue, and to that end I haue vsed boldenes of speach, because I my selfe and also you, are too holde without bashfulnes, and our accustomable exercisces are execrable. I pray God be mercifull vnto vs sinners: and ending with my petition to God for you, and to you for your selues: I am ready to doe for you in all godly requestes, and with a meincito I beseech you remember amendment, and haue it in sempernai rei memoriam.

A reprooche of whoredome, a collaterall cousin to drunkennes a-  
tentive to the same: *Sublato causa solitur effectus.* Take  
away the cause and the effect falleth.

Eccesse of drinking is so accustomable, that whoredome com-  
monly is the sequell abominable, so monstorous as my pen  
to auoide long period, shall not now expresse: not only in the  
vnmaried but also in the married. In the vnmaried commit-  
ting fornication, and frquenting euill company which coition  
is pestiferous and execrable. And many married are unsatis-  
able to fulfill their lusts like bruit beastes, and much worse, not  
knowing the right vse of marriage, which is lawful for all men.  
Understand that first it is an Antidotarie against whoredome,  
2. It is ordained to be vsed in the feare of God, for the procreati-  
on of children. 3. For y mutual society and comfort of each other.  
4. To be a tipe of the spirituall wordlocke betwixt Christ and his  
Church, these are the right uses of marriage. If people had a  
lively faith they wold refraine from frequenting filthy fornication,  
whoredome, adulterie and uncleanes. And seeing God be-  
holdeth all the dwellers vpon the earth: It shoulde be so farre  
from

and meanes to amendment.

from vs, that it ought not Ephes. 5. vers. 3. to be once named among vs. Galatians 5. Adultery, fornication, uncleaneſſe, drunkeineſſe, and gluttony are fruites of the flesh: the committors therof ſhall not inherit the kingdome of God. I would to God I could as eaſily winne men and women (maimed in their ſoules) from this ſinne of whoredone, as I can write to them.

*Asorū Asorū thou ſeruēſt Aſmodæus, in Cities, Townes, and countries, drunkeineſſe and whoredone abound. Oh ſtare the Lord which can open the ground to close yee towne to hell: for breuity ſake one example for many: Gene. 12. vers. 17. Pharaoh becauſe he intended euill in his heart toward Sara, was plagued greatly and all his houſhold: Oh Salax leauē luſt and lechery, uſe abſtinenſe, and hate not him that admoniſh thee, leaſt God doth gripe thee. For you which are fornicatores and adulterers, in pateience and also in action, how ſhall you eſcape the verge-aunce to come? Take example of good Iofeph. Gene. 39. vers. 9. He refuſed when he was offered to commit that euill action, for he ſcared God: Sulanna alſo conſenſed not, but withſtood the iuſtiments of the ungodly. In the Revel. it is written that they that were not defiled with women, waite on the lambe wheresoever he goeth: but many rude roisters refuſe the heauenly ioyes to frequent a ſtrumpet in Luxurie: Oh yee drudges of drudgery, refuſe not the heauenly felicity. Pro. 2. ſpeaking of a harlot, ſaith: vers. 18. Surely her house tendeth to death, and her pathes vnto the dead. And they that goeth vnto her, returne not againe: neither take they holde of the waies of life. And you that are married and liue without gouernment and feare of God: abuse not your bed, but uſe it to Gods glory, leaſt your propagation be vniſtoward ſeed, extraordinary ſtrange birthes or vntimely. Imitate Tobias 8. vers. 4. being newly married to Sara and ſhut into the chamber with her ſaid: Sister let vs pray to God, that he may haue pity on vs. And the latter end of his praier was this vers. 7. And now D Lord I take not this my ſister for fornication, but uprightly. Therefore graunt me mercy that we may become aged togther, and ſhe ſaid with him. Amen.*

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A glasse of mans folly,

Starch is here reprooued, and poking  
Irons disallowed.

AS by Gods word drunckenes and excesse,taking and wast-  
ing of drinke , is evidently conuinced : so is starch made of  
that which is the chesclest feode for the sustentation of vs , here re-  
proued. So; whereas poore people that want bread , should be  
nourished and fed therewith , many to please and fulfill their sond  
affectiones, feede their great ruffes ; which declareth that we haue  
more loue and desire to fulfill our vaine delighted affections,then  
lone and desire to relieue our poore bretheren and their children ,  
which in most places of this realme haue wanted bread, and glad  
of bran to make them bread and could not: but lust delightfull is  
full of shiffts, for some say they buy it, and therefore not culpable  
of the making, a rediculus excuse : for it is manysellly knowyne  
how it is made, and if there were no buier, there shoule be no sel-  
ler. It is to be feared there is asmuch spent in that heinous or-  
der as might sustaine the most part of the pouertie in this realme  
euery yere. And many disordered wenches spend much tyme vn-  
profitablie in dayes and nights to make it, to paint, pat and set  
great ruffes (oft times) when they shoule haire and learne the  
word of God. O shameles Maides , more liker then bashfull  
maides, that spend most part of their life time about starch , and  
starching , patting , pulling , thrusting , rubbing and searing of  
cloth, with hote Irons . The Diuell the inuentor of pride hath  
found out such an exercise, as minion Meretrix most delights in,  
much wood is spent fruolously to heat poking Irons, and the poore  
vnable to buye it : much Linnen by them is burnt, and the poore  
want cloth to shifft them : the starch is taken from wheat meale,  
and many crie out for course crible. But fancy fine, with ruffes  
vp to her cyne,like not to be reproued,to cull and kisse, her plea-  
sure it is, say what you will : I say the poking Irons whereby  
they destroy and seare good stiffe , is meeter for a plommer : and  
punishment, maete for prouide poppinayes . There be many  
wealthy good huswiues and housekeepepers in England , that vse  
no other starch then faire water: and walketh white and cleane,  
and

